

JUN 16 1966

# The ANSGAR LUTHERAN

## LENT

THEY SAY you fasted forty nights and days  
And wandered hungry through the desert ways,  
Refusing stones that cried out to be bread:  
"Man does not live by bread alone." you said,  
Today you walk again in hunger's wake —  
In Europe's desert, where an anguished ache  
Comes to your heart to hear the children cry,  
While all around their parents slowly die.  
Could you but speak a word to cruel stones!  
Transform them into food for flesh and bones!  
There are such stones—not there, but here—in hearts  
Grown hard and lifeless, shopping in our marts  
For food that's wasted, left in garbage pails—  
Food that would silence children's awful wails.  
Speak to our stones and change them into bread!  
Speak to our hearts, and through us make them fed—  
The aged, sick, the young, forlorn and lone,  
Help us to hear their hunger's frightful moan.  
So shall our fast a richest blessing be  
To us, to them, but most of all to Thee.

William Graham Cole



# News and Notes

**The Pension Board** will meet at Blair, Nebraska, March 25.

**Rev. E. I. Engskov**, former missionary to Sudan and present executive Secretary of the Sudan mission in Denmark, is coming to America for a short trip, arriving May 1st. He will be at the convention at Lynwood, and will speak at some of our churches enroute. Rev. B. J. Engskow of Fresno is in charge of his itinerary.

**Kenmare, N. Dak. Nazareth Lutheran Church**, Edwin W. Petrusson, Pastor.

Speaker during the recent Evangelistic Bible Conference was Pastor Alfred Jensen, Sidney, Montana. He gave seven Spirit-filled messages centering in the theme: "Studies in Galatians."

The past year has seen another significant increase in Sunday School enrollment (15%). Evangelism materials from the synodical Board of Parish Education have been faithfully used and have proved to be most helpful. Present S. S. enrollment: 265. The District S. S. Teachers' Institute was held here in November. Guest speaker was Mr. A. Totdahl of Crosby and for many years public school superintendent.

One of the mission projects of the Sunday School is the sending of the monthly "Christian Parent" magazine and the weekly "The Little Lutheran" to all parents who have children in our S. S. The S. S. supports one child in school in Sudan, Africa as another project.

In an ongoing evangelism teaching program, the pastor's present mid-week class of adults receiving instruction numbers fourteen. This is the eighth such class in the past four years. Congregation now numbers 643 souls of which 401 are confirmed.

**Hutchinson, Minn.**—Rev. N. B. Hansen, Pastor.

At our annual meeting in October our greatest concern was the shortage of Sunday School space. A vote was taken and decided unanimously to have the board appoint a building committee and a finance committee to go ahead with plans to build a parish hall right north of the church. The building committee is now ready to report to the congregation concerning proposed building.

On December 28th the congregation planned a surprise birthday party for Pastor Hansen. A purse of money was given him for which he has now purchased a television set.

Feb. 20th was Youth Sunday. Our Young People took part in the morning services and also presented a fine program in the evening.

**Reedley, California**—Rev. Clarence Lund, Pastor.

We are looking forward to the arrival of the choir robes which the Ladies Aid has ordered for our choir. Robes have never been worn by our choir before.

At our annual business meeting it was decided to use the common Lutheran service for a period of eight weeks and at the end of that trial period to have the congregation vote to determine whether to continue its use.

**Harlan, Iowa**—Pastor Lyle Paulsen

The pastor's annual report showed that 34 adults and 10 children joined our congregation by transfer, 7 adults and 33 children by baptism, and 5 adults and 4 juniors by confirmation. Average attendance each Sunday morning has been 210.

After our parish worker resigned, a "May-I-Help" program was begun through which volunteers help with the many phases of church work—ranging from baby-sitting, cleaning, and clerical work to visiting and praying for the sick and elderly.

On the last Sunday in January our new officers were installed, namely—Carl Christensen, Finan. Secretary; Lester Peters, Secretary; Herman Boettger, Trustee; and Gene Larsen, Deacon.

Sunday, Feb. 20 was our Youth Sunday and a large part of the service was led by our Luther Leaguers. Talks were given by a Leaguer and a parent sponsor.

Our mid-week Lenten services this year are in the form of Bible studies. Just before Lent teams of couples conducted a Visitation campaign and tried to bring 2 or 3 other couples along to church.

**Shelby, Iowa**—Stanley Carlsen Pastor.

At a special congregational meeting in January the members of the Shelby Lutheran Church voted in favor of a \$25,000 remodeling project. Efforts

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★ **REMINDERS FOR LENT** ★  
★ 1. Attend the special services in your church. ★  
★ 2. Read the story of Christ's suffering during Lent. ★  
★ 3. Take a friend along to church during Lent. ★  
★ 4. Give your pastor the name of some unchurched family. ★  
★ 5. Give a special sacrificial gift to the kingdom of God during Lent. ★  
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will be made to build sometime this year.

The annual meeting of the congregation was held January 19th. The pastor reported the average morning attendance for the past year was 120.

We recently organized a Jr. Church in our church. They have been doing very fine work under the direction of Miss Clarella Peters.

The United Workers had a good year. They are now planning a bazaar, food sale and luncheon to raise money for the kitchen building fund for remodeling project.

**The Wisconsin W.M.S. Circuit Meetings** will be conducted as follows: The northern group will be entertained "The King's Daughters" at Denmark, Wis., April 17, 1955; and the southern group by "The Ladies Aid" of Oregon, Wis., on April 24, 1955. The meetings will begin at 3:30, followed by a fellowship supper hour, and the closing service at 7. All members and friends of the District are most cordially invited. Please send your reservations to the hostess groups.

**Trufant, Mich.** A Mother and Daughter banquet was held at St. Thomas Lutheran church at Trufant, Friday evening, Feb. 18, where 170 guests were entertained.

A chicken dinner was served, and a group of men and young boys did the serving.

Mrs. Max Moore was the chairman while Mrs. Virginia Rose acted as toastmistress.

The program consisted of an accordion quartet, a vocal duet, a saxophone duet, a solo, a toast to the daughters and a toast to the mothers—also guest speaker, Miss Alice Petersen, area chairman of the Michigan Children's Institute, whose work consists of placing children in foster homes.

(Continued on page 6)

**THE ANSGAR LUTHERAN.** Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927. The Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

**JOHN M. JENSEN**, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## THE SNOW MELTS

Russian writer Ilja Ehrenburg's last novel has the title "The Snow Melts," according to "Die Weltwoche" in Switzerland. The novel describes the powerful new forces at work in the life and culture of Russia. One of these forces is religion which appeals to the young people. We used to think that atheism had thoroughly overthrown everything in Russia. But the melting of the snow means a promising spring.

We have said it before, and we want to repeat it, that the Church of God must never be carried away with the prevailing view of Russia. Christ died for the people of Russia as well as for the people of America. Christ is interested in getting his gospel into Russia, as he is in getting it preached in the United States.

Christ is interested in the international scene in international politics, but he never forgets, that he taught us to pray Thy Kingdom Come! We may be surprised that the snow is melting so fast in Russia, that the rivers of God run over the banks into the hearts of the people. God moves in a mysterious

## GETTING A SHOCK

When you read the Gospels and start to think about the work both as editor and as pastor, it is like getting a shock. We are thinking of Jesus as he walked through Galilee and preached and taught.

What would he do it today, if he came into our towns and villages? What kind of people would gather about him?

During the three years Jesus taught and preached his disciples seem to have been among the poor people. The early Christian church also seems to have had its membership mostly among the poor people, or on the lower scale of the pay rolls.

Whom do we aim to serve?

The church has become a mighty respectable organization to belong to. It was not so when Paul preached. How would Paul evaluate our evangelism efforts and our mission plans?

This is not a negative article, but we simply want to say a bit about the present modern Protestant Church in America.

Does it know the spirit of sacrifice? We are not thinking of money in this connection, but we are thinking of getting down to the people who are in real need, the sinners and the sinners, those no one cares for.

The church is popular now, but the danger is that we the members, pastors as well, become so complacent that we lower our aim. It is not easy to keep the proper balance in a world, where the Christian faith is popular.

Unless our preaching and teaching result in deeper faith, more honesty, less self-seeking and more love, we have become a clanging cymbal etc.

## A REPORT ON EVANGELISM

We have had so many reports on evangelism that it is refreshing to get one which is somewhat different. The report is from the United Church of Canada. The Christian Century has summarized the report as follows:

"Perhaps we lack faith, but we have to confess that we usually approach an annual report on evangelism with a combination of wariness and weariness. Experience has taught us that news about disseminating the Good News is generally unexciting, often untruthful and usually totally unrelated to the throbbing realities of life. But an exception is the reports of the secretaries to the annual meeting of the evangelism and social service board of the United Church of Canada. From J. R. Mutchmor and his colleagues, W. G. Berry, Homer R. Lane and Robert S. Christie, it is learning that real evangelism is not a superficial or unrelated concern, but is rooted in Christ's revelation of God's love on every front of life, in its deepest depths and on its highest pinnacles. It is hearing also that materialism is a greater threat than communism, that "unless believers in Christ and members of his body, the church, mean business, lead a new life, enter the strait way, witness boldly and know the indwelling love and joy of the Savior, any formal recording of conversions will add to our complacency and be more of a danger than a help." Evangelism is concerned with dead cells in the church—places which make no converts, which "neglect the poor." The document frankly faces the fact that "good evangelistic results cannot be achieved among a people on wheels;" therefore it is concerned that Christians build homes. It rejoices in signs of improving morals but refuses to go off the deep end of optimism so that it cannot see the meaning of increased arrests for drunkenness, growing race-track betting, increasing lawlessness in the great city of Toronto. It attacks dishonesty: "There are too many high-placed executives riding around in Cadillacs and charging the cost up to the product." It wants more hospitals for the mentally ill, more slum clearance and low-rent housing, more work on national highways to cut down the death toll. It speaks to the conscience of the powerful industrialists, of the farmers and unions, and calls on the church to defend the poor. It promotes voluntary abstinence—200,000 church members have banded together in the church's program—and it breaks a lance with the reigning theology by declaring: "The sin of man today, despite many theologians, is not pride but the lack of a proper self-respect and pride in his dignity and worth as a child of God." All this and a great deal more is contained in these reports—one of the liveliest, most exciting and significant documents of the living church we have seen. No wonder its front page carries release dates for the morning and afternoon papers!"



Fourth in a Series of  
Lenten Meditations

## A Meditation On The Fourth Word From The Cross

By Dr. R. E. Morton

**"My God, my God, why hast thou forsaken me?"**

**Matthew 27:46**



It is often true that the last words or messages great men have left behind them are much sought after and frequently contain some unusual or deep insight into the problems of the day. If this is true of great mortals, how much more ought we look for in the last words of our Lord Jesus Christ. The seven words spoken by Christ from the cross contain so much food for thought that they are as new to His people as each day is new. From these grace-filled and love-prompted words we learn anew each Lenten season something of the meaning of the cross.

The fourth word "My God, my God, why hast thou forsaken me?" seems so strange and unlike those words Jesus spoke during His ministry here on earth. Bear in mind that throughout this ministry Jesus had firmly and frequently stated that He and the Father were one, that the Father had sent Him, His beloved Son, to do a task for Him here on earth. Jesus spoke often of His return to the Father and of the oneness He shared with Him. Now came these words, "My God, my God, why hast thou forsaken me?" What brought these anguish-filled words to His lips? They are strange and hard to understand. Some men have seen the fear of death in these words, but that does not explain this cry of anguish. Others think a momentary lapse of faith occurred, but that is an answer that is even stranger. Was it a sense of frustration that brought these unusual words to the lips of our Lord? No, that is as unlikely an explanation as any.

We are at the point where we must put our limited and poor human explanation aside and say with St. Paul that Christ was made sin for us (II Cor. 5:21). Yes, here seems to be an answer to that strange cry. Christ who knew no sin, whose enemies could not find the single sin with which to charge Him but had to resort to perjury, this Christ who was just and sinless was made sin for us, the unjust. In that moment when these words burst from His lips, it would seem that He sensed all at once the immense and crushing load of man's sin—your

sin and mine, and it was more than He could bear. just had to cry out.

Yes, it is sin which gives meaning to this cry—your sin, my sin, the sin of the whole world. All at once was dumped, as it were, on Christ. He who knew no sin was made sin for us. The burden of the guilt of this sin was suddenly laid on Him—transferred from us to Him.

Have you ever stopped to think what happened at that cross outside Jerusalem that first Good Friday? Have you ever stopped to think how you are affected by what took place out there? Does it mean anything to you? Does it do anything to you? "My God, my God, why hast thou forsaken me?" Can you read these words and not sense the agony and soul rending anguish that welled up into the heart and upon the lips of Christ? And it was sin that caused these words to burst forth from your sin and mine.

Stop a minute right now and meditate on the fact that your sins were laid on Christ, that now you are free from the guilt of sin, that is if your sins are really laid on Him. In His death on the cross Christ paid the penalty and punishment for sin, and for everyone whose sins are laid on Him there is now freedom.

"I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all and frees us  
From the accursed load.

I bring my guilt to Jesus  
To wash my crimson stains  
White in His blood most precious,  
Till not a spot remains."

If you are tired of trying to carry your sins around, tired of trying to make peace with God, tired of trying to be free, just remember that Christ was made to be sin on your behalf. He took your sins and nailed them to the cross, and you are free. You are free from the guilt of sin, but now you are also free to serve and follow Him. Can you do anything less than that?



# CHURCH NEWS FROM HERE AND THERE

## Churches Without Mortgages Noted by Baptist Layman

Los Angeles—Judge J. S. Bracewell, Houston, Tex., Southern Baptist layman, arrived here with a plan to help the rapidly-expanding denomination finance its construction program during coming years.

His "Broadway Plan," he said, has called 1,000 churches to be built without mortgages. They are financed by current income instead of on a property value basis. The plan is based after a church in Houston, Texas, that first tried it.

Revenue bonds, repaid from weekly collections, are the key to his plan, Judge said.

"Church revenues," he explained, "are almost as constant as taxes."

Thus, bonds issued against weekly collections are well secured, and, since they pay 5% interest, are well received by investors."

Judge Bracewell has worked out a formula which amortizes a church's debt in 13½ years. It sets aside \$2 a week from church collections for each \$100 of indebtedness, and deposits it in a special bank account.

A \$25,000 church would cost its congregation \$50 a week to finance. Investors who buy the bonds, issued in amounts ranging from \$50 to \$500, simply clip their coupons every six months and get their money from the bank.

"In 16 years we have never had a mortgage default," Judge Bracewell said.

Bonds are sold mostly to members of the church in question, others are sold by subcontractors who put up for the church, and the balance is offered to the general public.

"I know one investor who has \$1,000,000 worth of these church bonds," a Baptist layman said. "I understand all the plans put into effect in the last 10 years aggregate more than \$1,000,000 worth of financing."

He said many denominations were using the Broadway Plan. California, with more than 200 churches participating, is one of the chief beneficiaries. **Evangelical Lutherans to Launch New Congregations**

Minneapolis, Minn.—The Evangelical Lutheran Church will start 27 new congregations in 1955.

A church extension fund loans totaling \$1,847,000 for the new fields were

approved at a meeting of the ELC's board of home missions.

The board also voted to invest \$178,950 in sites for 19 future churches.

Five of the new 1955 congregations will be in California, four in Washington, three in Minnesota, and two each in Florida, Montana and Canada. The others will be in New Jersey, Massachusetts, Texas, New Mexico, South Dakota, Colorado, Arizona, Nevada and Alaska.

## Predicts 1955 Church Construction Will Reach 700 Million

Cincinnati, O.—Church construction in 1955 will exceed \$700,000,000, it was predicted here by Dr. Harry Atkinson, director of the National Council of Churches' Bureau of Church Building.

Dr. Atkinson's estimate is \$25,000,000 more than that of the U.S. Departments of Commerce and Labor.

Barring a major war or economic upset, Dr. Atkinson said, church building demands will continue strong for many years. He based this appraisal on a "tremendous" population increase, continued migration of people and a 20-year backlog of demand for new churches and improvement of existing buildings.

Dr. Atkinson addressed the annual national conference on church architecture sponsored jointly by his bureau and the Church Architectural Guild of America.

He said the Bureau of Church Building, now celebrating its 20th anniversary, has carried on its crusade for better church buildings to every area of the United States and Canada, and has been instrumental in helping guide the construction of 50,000 churches.

"We are searching," he said, "for an ecclesiastical architecture which will avail itself of modern material, means of construction and forms which honestly express their use and, at the same time, carries with it the accents of the Divine. Slavish imitation of the past is not worthy of us."

Dr. Atkinson urged church building committees to encourage the architect to employ imagination and ingenuity in design to serve the needs of the church.

He also called upon seminaries to help give clergymen a proper understanding of problems involved in church building.

Dr. Atkinson deplored what he called an absence of the religious from the training given architects who will design church buildings. Too frequently, he observed, the young architect with a completely secular education produces a functional building "as inspiring as an isosceles triangle" or a "tower that is appropriate only as a firehouse."

Dr. Lynn J. Radcliffe, pastor of Cincinnati's suburban Hyde Park Community Methodist church, told the architects and clergymen that "bizarre newness has no virtue in itself."

"If we are to have a worthy modernism in church architecture," he said, "it must always evidence a devotion to the good, the beautiful and the true."

"Our civilization desperately needs the rising spire of the Christian Church at its center to proclaim the sanctities through which alone mankind can be saved."

## LWF Approves Provisional Theme for 1957 Assembly

Deliberations at the Third Assembly of the Lutheran World Federation, to be held in 1957 in the United States, will focus on the issues of unity and freedom.

The LWF executive committee, meeting at Vienna, Austria Feb. 14-20, tentatively formulated the Assembly theme as "Free and One Through Christ Alone," and issued an invitation to all member churches to cooperate actively in preparations for the Assembly.

"We believe that this theme about the freedom of a Christian and the true unity of the Church of Christ is in perfect accordance with the genuine New Testament proclamation and also with the situation and the tasks of World Lutheranism today," the invitation stated.

"The great World Assembly of Lutherans gives us an opportunity to testify to the one Lord, who has made us free from sin and the powers of evil, to the one Church, which we are in Him, and to the one service which we owe to the whole world," it added.

The provisionally formulated theme was presented to the executive committee by the enlarged LWF Commission on Theology, which had arrived at the wording at its Feb. 3-6 meeting at Hamburg, Germany.

The commission reported that the proposed theme had grown out of two different propositions, namely, to focus the Assembly debate "on the Lutheran idea of the freedom of a



Christian into today's ecclesiastical and public discussion," and to debate the "contributions of World Lutheranism to the ecumenical question of church unity."

The commission saw "Free and One Through Christ Alone" as a theme that would cover both topics, which it found "closely connected with each other in the present situation."

The site of the 1957 Assembly in the United States will be determined by the USA Committee for the LWF. Minneapolis, Philadelphia, and Lafayette, Indiana, have been mentioned as the most likely sites.

#### 15 from Red Countries Attended LWF Meeting

Vienna, Austria—Fifteen representatives from churches in Communist-ruled European countries attended special sessions of the LWF executive committee meeting here, Feb. 14-20.

They came from Poland, Czechoslo-

vakia, Hungary, Romania and Yugoslavia. Also a guest at the special sessions was representative of the minority Lutheran church in Italy, the Rev. Friedrich Wabnitz, vice dean of the Evangelical Lutheran Church of Italy.

The largest delegation from a Communist ruled country came from Yugoslavia. It included Senior P. Turcan, President Juro Struharic, and the Rev. V. Veres from the Slovak Evangelical Lutheran Church; Senior Edgar Popp of the Ev. Lutheran Church of Croatia and Bosnia; Senior K. Kovac of the Ev. Lutheran Church in Slovenia; and Superintendent Frank Sostarec of the Ev. Lutheran Church of Serbia.

Lutherans in Czechoslovakia were represented by Bishop Jan Chabada of the Evangelical Church in Czechoslovakia; Bishop A. L. Katina, Dean Jan Michalko of the Slovak Ev. Lutheran Church; and Superintendent Juri Czymorek of the Silesian Ev. Lutheran Church in Czechoslovakia.

Hungarian Lutherans were represented by Bishop Laszlo Dezsery Lajos Veto; the Lutherans in Poland by Bishop Karol Kotula and Niemczyk, head of the Christian Theological Academy in Warsaw; Saxon Evangelical Lutheran Church in Romania by Bishop F. Muller.

#### 1957 Theological Conferences In U. S. Approved by LWF

Vienna, Austria—(NLC)—A plan to organize a series of international Lutheran theological conferences in the United States in 1957 in conjunction with the Third Assembly of the Lutheran World Federation, was approved at the LWF executive committee meeting here, Feb. 14-20.

The plan was forwarded by U.S.A. National Committee for LWF, which reported that the theological conferences in the U.S. summer were sponsored by the Department of Theology of the LWF.

## NEWS AND NOTES

(Continued from page 2)

this area. Gifts were presented to the mother of the newest baby, Mrs. Dennis Paulsen; also to the mother present who had the most daughters, Mrs. Maurice Newell.

**The Reverend A. E. Syverud** has resigned his position as Stewardship Director of the Lutheran Welfare Society of Wisconsin, to become Executive Director of the Lutheran Welfare Service of Northern California, with headquarters in San Francisco, the Rev. Benjamin A. Gjenvick, Executive Director of the Lutheran Welfare Society of Wisconsin, announced.

"In the six and one-half years that Pastor Syverud has served here, he has made a distinctive contribution to the spiritual character and growth of the Society and to the life of the Church in Wisconsin. The Northern California Agency is embarking on a new program of preventative welfare service, and will find his leadership well suited to its needs. His leaving is sincerely regretted and we wish for him every success in California."

As Stewardship Director of the Lutheran Welfare Society of Wisconsin, Pastor Syverud has been responsible for interpreting its services to the 764 National Lutheran Council congregations in Wisconsin. He has maintained personal contacts with over 440 NLC pastors and preached in 617 congregations during these past six years.

He promoted the "County Congress Plan" in which presently 526 lay people are serving as contact persons in their respective local congregations. The story of Lutheran Welfare services and budget requirements has been brought to every congregation. The channels have also enabled the Agency to know the wishes of people at the congregation level and to develop its services to meet their needs.

**Those Statistical Reports!** Where are the 50—not yet returned by March 1st? We don't like to publish names of those missing, but we must have all reports in or do so, according to a synodical ruling. So please hurry! P.C.J.

#### BOOK REVIEWS YOURS FOR FOUR YEARS

By Paul Hutchens, Van Kampen Press Publishing Company, Wheaton, Illinois, 316 pages, \$3.75.

To portray the power of Christ to change lives—the most sordid as well as the most sophisticated and highly educated—is the purpose of this latest book by Paul Hutchens.

**Yours For Four Years**, a dramatic, realistic story, impresses on the reader that life and love can be beautiful in spite of a broken home, broken hearts, tragic adolescent mistakes, and minds that are unhinged because of skeletons that remain too long in the conscience without repentance. Not only that, there is vivid picturing of the human mind at war with God, and the peace and joy found in surrender to Him.

Young Dr. Dietzwood has the care

of the ne'er-do-well Pomeranz family for four years. He is initiated into the family circle by being attacked by the estranged husband of the beautiful, narcissistic Nona Pomeranz, who meets an untimely end in a drunk state. Through the course of the story the inhibited daughter of Nona, Dan, with many complexes, finds purpose in life; Dr. Schaeffer meets his tragic past face to face and makes restitution; bitter Pomeranz learns to forgive those who have wronged them—and so on.

#### GOD'S SEVEN ABOMINATIONS

By Dr. W. B. Riley—Dr. R. G. Van Kampen Press, Wheaton, Illinois, 80 pages, \$1.00.

How to have a bird's-eye view of God's outlook on sin is the theme of this final work of Dr. W. B. Riley.

**God's Seven Abominations** takes Proverbs 6:16-19 as a basis and lists the seven sins God cannot tolerate. Discussed in order—a proud looking lying tongue, hands that shed innocent blood, heart devising wicked things, feet running to mischief, a false witness, and he that soweth discord among brethren—the reader is made to realize the heinousness of sin in God's sight and how he must judge the sinner. Man may look to outward appearances, but God sees the heart.

This is a challenging and thought-provoking little volume for the Christian who will begin to search his heart for the roots of these sins.



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

## ORDINATION IN SUDAN

Sunday, February 27th, was a great day for our Sudan Mission. Six men were ordained into the Christian ministry. They are not young men, about forty years of age. But they are staunch Christians and have worked a number of years as teachers and evangelists. The ordination service was the climax of the annual evangelistic conference held in Numan.

## WE SHALL HEAR MORE

By Lloyd Neve

A Japanese student told me that Japanese young people are almost all atheists. It is not far from the truth. They know almost nothing about Shinto or Buddhism and have little interest in either. Nurtured by the god of our age, Scientific Materialism, many of them could know you more about Luther's Reformation than about Buddhism, because they study it in their regular history course in school as the beginning of the Renaissance. This doesn't make them Christians however. Their science nor education has ever brought men out of the darkness of sin.

But there are those who come to know with joy that there is Light. We started meetings in Haruta. It proved to be a tough place. People stayed away from our meetings in droves. In spite of advertisement by poster, public address system, and street preaching, attendance at our meetings generally consisted of the preacher and a few boys who came regularly from a nearby factory. But they were not from Haruta, and we wanted to take roots in this town.

Recently we showed a Christian film, and at the following meeting four new ones came, all named Yamauchi, though they were not related. Two of them were with all the time and energy we have put into the work there.

Yamauchi-san, a young girl of about 20, and working in a dressmaking shop, had really had her heart opened. She had come to the children's meetings a few times to see the Kodachrome slides we showed on the Life of Christ but had never been interested enough to come to the adults' meeting. Now she asked searching questions about Faith and the Bible and came earnestly to our meetings.

However, the darkness which she wanted to leave was not prepared to let her go so easily. Her grandmother persuaded her of consorting with "western magic," a term which old people here reserve for Christianity, and said she couldn't do for her to leave the ancestral gods of her home. The following week, when the girl returned from the meeting, her grandmother beat her and tore up her Bible and hymnal. She also gave voice to an old slander against Christianity, namely, that if she became a Christian, her Christians would cut out and eat her living heart from her deathbed.

Fortunately, the girl was not easily discouraged. She was forced to stop attending our meetings. Her best friend at her place of employment is a Christian with whom she can and does study the Bible. We shall see the fruit of this girl whom God has called out of darkness into the light of His marvelous grace.

Another one who came that night was a young boy, a senior in high school. He has not missed a meeting since. He told me the second time he came that it was "an awfully long week" since the first meeting. Last week he told me that some of the boys had started a Bible class in his high school and he had been asked to lead it. We shall hear more from this boy too.

## A WORD FOR THE PRESENT

By Harold L. Olson

We were having devotions in the mission house in Tunja, prior to returning to Bogota. It had been a pleasant week end as we attended the youth meeting on Saturday evening, led the Bible study on Sunday morning, conducted the service with communion in the afternoon, and participated in the workers' prayer meeting Sunday evening. Gerardo Wilches, student pastor and genial companion, was asked to lead the devotions. He picked out one of the Psalms, read it, and afterwards remarked about how precious the Psalms had become to many of the people on our mission field.

## No Pastor for Three Years

He and Rev. Ostrem had just returned from a two months visit with the believers in the lowlands, where for about three years these people have been without a pastoral visit. During that time they have been harassed by guerrilla warfare, by political persecution, and by tremendous scarcities of food and other necessities. Gerardo remarked that wherever they went the believers told them how precious the Psalms had become to them, especially the Forty-sixth Psalm. And no wonder, for these people saw, as it were, the very ground that they called their own becoming their "longed for" possession while they hid themselves away, refugees in what was formerly the most peaceful part of this lovely country. Further, they saw that the only confidence that was permanent was that which they found in God!

Gerardo further told of his brother-in-law, who lived in another part of the country where liberty had formerly been very real, but who now had to hide out lest he also be mistreated. To him also, who saw, as it were, the ground of his material possession shaking, there became one thing permanent—God.

## Saved in a Leprosarium

Some time back, an elder of the congregation that the evangelicals have formed in one of the leper sanatoriums in Colombia spoke in our church to thank for an offering sent them and to greet the congregation from his church. It was impressive as this man, with only two years of primary education, spoke of his experiences and challenged us to consecration to Christ, "the only name under heaven given to men whereby they may be saved, . . . the only mediator between God and man, . . . and the lawyer that represents us before God." He brought us a greeting from the brethren in the *ciudad de dolor* (the city of pain and suffering), telling us that he thanked God for having to go there for it was as a leper that he there got to know the Gospel and the Christ of the Gospel. Cured now, there was in his greeting a real note of gladness because an evangelical (Protestant) lady went there as a patient and brought the Gospel with her to give to the others.

We purposely left Gerardo's other comment to the last so as to summarize what we have said. He stated that it seemed to him that the Psalms were mostly written in the present tense, and that made them living and applicable for each age and every day. Yes, we thank God that for us it is a "word for the present" and we thank God also that you and we can share together in giving to those who want it in Colombia that much needed "word for the present."



## A Little Church Celebrates 60th Anniversary

By Pastor Henry M. Hansen, McNabb, Ill.

Sixty years of congregational history has swiftly fled. A good work in Gospel ministry has been wrought in the rural area of McNabb, Illinois.

McNabb is located in a rich farm area where land is worth \$500 an acre or more. Much of the land is owned by rich land owners who live elsewhere and most of our members are tenant farmers. We have lost not a few members who went elsewhere to buy land, because there was not the courage to venture with heavy loans in purchasing farms. Our tenant farmers dwell in luxurious homes. The retired farmers who own farms now share the income with their sons who live on them. We have the problem of keeping our young people in the community. Few have the opportunity of becoming established on a farm. Still the congregation is holding its own in the community and promises to reach more outsiders in the future because of a healthy relationship existing within its membership.

It is impossible to fully review the history of the congregation, but there is some very interesting data that the readers of T.A.L. will appreciate knowing.

The early Danish settlers arrived in the community as early as 1883. There was a group of Danes in Peru and near McNabb who came to the attention of the Rev. P. C. Trandberg who conducted a school in theology at Chicago. He came to investigate and preached to his countrymen several times. Then he sent his students to serve them. Amongst these were: I. M. Hansen, P. P. Thisted, L. H. Kjølner and J. P. Jensen from 1886-95.

After his ordination, Pastor I. M. Hansen continued to keep in touch with the settlement of Danes from his church in Chicago. On March 26, 1895 he organized the group living near McNabb at Clear Creek into a congregation. They used the Friends Meeting House. In 1896 they called their first pastor, the Rev. H. L. Kjaer. A parsonage was built next to the Meeting House. Pastor Kjær did not stay long because a new field of labor at Dwight, Illinois (a distance of 45 miles) beckoned. He continued to serve from there, but this arrangement was not good, because of poor transportation.

A happy turn of events favored the small congregation in 1900. A railroad was built through the community which placed a station at what is now McNabb. The Peru Danes decided to move into the community and join the small congregation in building a church at



Our Church at McNabb

McNabb. Pastor L. H. Kjølner arrived here in 1899 and this effort succeeded. A neat, roomy church was built what has become the very location in the village. The same problem of sharing labor with Dwight loomed again. McNabb wished their own pastor, but pastor Kjølner accepted the call to Dwight, a larger town.

A call was extended to Pastor A. Rasmussen, Coulter, Iowa. He arrived August, 1902. A couple members built a home for him which the congregation later bought at cost. It is located next to the parsonage. Pastor Rasmussen served the congregation 8 years.

Danes were adequately served.

Pastor Jens P. Heede was called from Council Bluffs, Iowa and arrived Dec. 10th, 1910 and served until 1916. The work continued to prosper. A church bell was donated by Mrs. Julius Thompsen which pealed its note to worship. A church orchestra was an active part of the church. The spirit of music and song stirred the hearts of all, but there came a song of a minor refrain when on Jan. 16, 1916 the beautiful church burned to the ground. There was enough faith and love to generate a move to rebuild the church the very same year. It was dedicated on Sept. 10th.

This beautiful structure with its 75 foot high steeple holding aloft the golden cross is an appealing sight to behold. Strangers often stop to take a snapshot of it. It is well constructed and now after being interiorly decorated is as nice a rural church as can be found anywhere.

The next pastors, Karl M. Hansen, and Chr. Peter Jensen stayed only 2 years each and from here moved to Dwight.

Pastor A. C. Weismann served the congregation from 1923 to 1932. He bore faithful witness to the truth serving the people in the Danish language so the church continued to be known as the Danish Church. His daughter, Ruth, is still an active worker here.

Pastor Christian Bertelsen then came and served the English language from 1933-38. He began reaching some outsiders who could not speak Danish. He worked much toward improving the parsonage and the church grounds. The grounds are graced with large maple and elm trees, bushes, and a spacious lawn adjoining the church and parsonage making gatherings for social

(Continued on page 13)



# THE CITY CHURCH - - AND "OUR PEOPLE"

## "THE FLAW IN THE SUCCESS STORY"

By Betty Westrom

Division of American Missions, National Lutheran Council

During the past few decades we have grown somewhat accustomed to the sight of a city Lutheran congregation packing up its hymnbooks and records, its brass and candlesticks and making an exit to the suburbs. The people sing "Now Thank We All Our God" as the key is turned in the lock of a clean lined contemporary building surrounded by ample parking space and rambler houses.

Poverty, shifting population, social disintegration, the flux of different racial and cultural groups—all are very real difficulties in the city, and all take their toll in the life of the city parish. The dramatic opportunities in the booming suburb overshadow the less obvious opportunities of the city, and so the congregation elects to make a fresh beginning in a spot which just yesterday was somebody's cornfield.

Because the church meets with quick success in its new location, many people have failed to see the flaw in the success story. It has been easy to forget that there are people back there in the city—thousands of people in dingy, walk-up flats, to whom Christ is a stranger. The field is being left to the Roman Catholic Church, to the emotional sects, or to out-and-out godlessness.

"The people are moving out," is the explanation. But are they? The 1950 census revealed that in every region of our nation the central cities are increasing in population. What they actually mean is that "our" people are moving out.

From the day when the Lutheran Church followed the Scandinavian and German immigrants to America's farmlands, the church has done a good job of "following its own." Later, when some of the farm boys moved to the industrial areas, the church again followed them, gathering Lutherans into congregations—serving "our people."

The mass exodus to the suburbs is a logical extension of this policy of serving a constituency ("our people") rather than serving a community. The Lutheran Church as a whole has not quite caught on to the idea of "stewardship of community."

Who are "our people?" Does the term imply a name ending in "son," and assured annual income, or a rambler house with double garage? Is this God's classification? Is the Lutheran Church meant to be a middle-class, white collar, Scandinavian and German church—can the term "our people" be as inclusive as the biblical concept of "neighbor?" Are not "our people" also the industrial workers, the people of other races, the residents of the blighted areas? Are not "our people" all those for whom Christ died?

There are a number of signs that the Lutheran

Church is awakening to its community responsibility. Strong voices have been raised on behalf of the church in the city.

At a conference in New York City in 1951, the Rev. C. P. Rasmussen, then secretary for Urban Church Planning, National Lutheran Council, said, "We are spending fat sums to win the Negroes in the foreign field, and in America we are spending fabulous sums running away from them."

A National Lutheran Council home mission conference in Detroit in 1952 declared: "Lutheran churches, as churches of Jesus Christ, are His creation and not our own, and inclusiveness is of the very nature of the Church. No local church has any more right to decide to be racially or culturally exclusive than it has the right to modify or abandon any article of faith."

"Our urban culture has created a low visibility that hampers our vision of service to our brother," says the Rev. Walter Kloetzli, now secretary for Urban Church Planning of the National Lutheran Council. "We don't see our brother's need because we don't see our brother."

Mr. Kloetzli believes that four factors involved in this blindness are: specialization of urban work; the impersonal nature of dealings; the high mobility of population, and the class segregation in metropolitan centers. The result is estrangement and destruction of community, with each urban dweller segregating himself from those who are different from himself.

"The first step in the deliverance of a congregation is the searching of its soul," Mr. Kloetzli observes. "The leader and the people of a church should ask themselves, are we truly proclaiming the Gospel of Christ to all who need Him? Are we reaching every segment of our community?"

In the Urban Church Planning office in Chicago, city churches are given counsel to help them in studying their own communities so that they may better know how to serve them.

But in a number of instances community-serving efforts are already off the planning boards and in full operation. The walls of exclusiveness are beginning to topple.

Striking evidence of this fact is furnished by the achievements of such churches as Advent Lutheran church, a new mission congregation planted less than a year ago in a blighted area on Milwaukee's South Side. Advent is proof that a city church has a challenge and an opportunity and a future, no matter what the changes in the racial or national backgrounds of its inhabitants.

(Continued on page 15)



# THE LUTHER LEAGUE

Homer Larsen, Editor



Are you a pushover when it comes to advice? Do you gobble it up wholesale. Or can you, while smiling your thanks, weigh it up carefully—and form your own opinion?

Some girls (and even more boys) can do this. These are the ones who are featured in the school annual as the most likely to succeed. In business and professional life, they are the young men and women who act quickly and calmly in emergencies. They can rely on themselves because they have cultivated the priceless quality of independent judgment.

Such self-reliance doesn't come easily. We are all inclined to let others influence us too much. We invite comments and suggestions from our friends—and what they say matters.

You know how it goes. John is considering taking up photography, so he asks Fred's opinion. "Oh, that stuff!" Fred says. "I guess it's okay—if you want to shut yourself up in a darkroom." He adds darkly, "It costs plenty, you know. My uncle had to pay seventy-five dollars for a good camera!"

If John had stood on his own feet, made his own inquiries at a camera store, he would have discovered that excellent shots can be made with a quite inexpensive camera. What's more, he wouldn't have had to do his own developing, at first. Later, he would find it fun. But by listening to Fred—and agreeing with him so limply—John lost out on a fascinating hobby.

Muriel was just as easily influenced. Meeting Joanne in the soda fountain, she explained that Daddy was treating her to a trim. "Oh,

## ARE YOU A PUSHOVER

By Enid Ros Graham

lucky you!" Joanne cried. "I need a new hair style, but I'll have to wait for my allowance." Suddenly she wheels on Muriel. "Listen, why don't you get one of those gamine cuts—like that French ballet star Jeanmaire!" She adds eagerly, "I'll come along with you, if you like."

Joanne is older than Muriel, more poised and sophisticated. Her interest is flattering. The girls rush off—and poor Muriel gets clipped, literally and figuratively. Neither of them had stopped to consider that Muriel was not the gamine type at all. Her own smooth haircut suited her much better. So now, instead of emerging as pretty as a picture, Muriel has to slink home and wait for her wisps to grow out.

Criticism can affect you in so many ways—if you let it. You are thinking of trying out for the school Dramatics Club, but Ellen sniffs: "You wouldn't. They'll never give you a good part. They play favorites." And your brother was planning to go to camp, until his friend Bob said: "You hate camp. Getting up at dawn and going round with the herd all the time!"

It's human to listen; it's natural to want to please your friends by agreeing with them. But if you try to abide by their tastes, you will get nowhere. You'll just end up as a timid soul, a wishy-washy personality of interest to no one. Certainly there is no harm in asking for advice. Sometimes it is wise to take it. But, before you do, consider all the angles. Is the advice



ere? Is it competent? Is it best  
you?

It is important to take a good look  
the person who is offering it. Is  
someone you respect and ad-  
ire? If not, her opinions should  
weigh with you, because any  
criticism she can give will naturally  
reflect her own style, her own  
personality, her own interests. When  
Ellen dissuaded you from the Dra-  
matics Club, Ellen was judging you  
herself. She had tried the club  
and failed. But you are quite dif-  
ferent from Ellen; you have read a  
lot of plays, you are likely to en-  
joy acting—and you surely would-  
expect to be given an important  
part right at the start.

Try, too, to understand the mo-  
tivation of the person who gives the  
advice. If Betsy says: "Choose the

blue—I simply adore blue!" Betsy  
may be thinking of that sweater  
only in relation to herself. She likes  
blue; it suits her coloring. But quite  
likely the pale pink is better with  
your brunet hair.

If you honestly need help, go to  
experts. Their advice will be well-  
informed and unprejudiced. Why  
ask Elinor's opinion of a book (Eli-  
nor reads as little as possible!) when  
your local librarian will help you  
cheerfully and competently? Why  
discuss college with Marilyn (who  
openly boasts that she is going  
"somewhere they won't make me  
study too hard") when your high-  
school teacher knows you well and  
knows the type of higher education  
which will do most for you?

It is fun to ask for advice, to in-

vite ideas, suggestions, and com-  
ments. You can listen to it all good-  
humoredly and express your appre-  
ciation. But don't rush to act on it.  
Consider all the circumstances,  
weigh it all thoughtfully and then  
take it for what it's worth!

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## BOOK REVIEWS

**WHAT PRESENT-DAY THEOLOGI-  
ANS ARE THINKING** by Daniel Day  
Williams. Published by Harper and  
Brothers. 158 pages. \$2.00.

Dr. Williams is associate professor  
of Christian theology in the Chicago  
Theological Seminary and the Feder-  
ated Theological Faculty of the Uni-  
versity of Chicago.

The intension of the writer is to  
show what is going on in Christian  
thought today.

The writer is convinced that a the-  
ological renaissance is taking place.  
Since Karl Barth's "Commentary on  
Romans" in 1918 there has been an  
awareness that there is a radical set-  
tlement to be made between Christi-  
anity and the thought values of the  
modern world. This is the question to  
be answered now: What is there about  
the Christian faith which gives us  
such an understanding of ourselves  
that we must assert our loyalty to the  
only God above all the splendid and  
yet corruptible values of our civiliza-  
tion?

Among indispensable words to the  
realities are these: Creation, redemp-  
tion, resurrection and the last things;  
sin, reconciliation and atonement have  
become fraught with meaning.

There is a Christian perspective to  
life which gives to faith its continuing  
power to create a community of un-  
derstanding. That perspective of faith  
rests in one Holy God and in the as-  
sertion that man is made for God and

that God makes possible a new life  
for sinful man both individually and  
communally through the Church.

Theology finds both new problems  
and new resources in the present in-  
tellectual situation, consisting of a  
political community, which has be-  
come a religious rival for the loyalty  
of men, the quest of the historians to  
find the purpose and destiny of man-  
kind, psychology's attempt to offer a  
new religion for the soul, the philo-  
sophical endeavor to understand the  
issues of life by paying close attention  
to the "myth," as well as in the ecu-  
menical movement.

To find the way and to meet the  
needs of modern man, the theologians  
today are reconsidering the problems  
involved in the Bible and Christian  
truth, Christian ethics and society,  
Jesus Christ in history and faith, and  
the Church.

Reconsidering the Bible and Chris-  
tian truth, summary reference is made  
to the position and the basic inter-  
pretation of the Bible of each of the  
following: Karl Barth, Rudolph Bult-  
mann and Paul Tillich, Alfred N.  
Whitehead, and Anglican and Roman  
schools of thought.

Christian ethics is considered from  
the various viewpoints of the Roman  
Catholic, the Anglican, the Lutheran,  
the liberal Protestant and Calvinistic-  
Puritan traditions, all of which are  
tending to converge on certain primary  
answers to the questions of decency

and justice as over against present day  
misery and suicidal conflict.

Jesus Christ in history and Jesus  
Christ in faith are held together by  
theologians today by the "supreme  
claim that God's saving word is spok-  
en in Christ with fidelity to the facts  
of our experience in history which  
moves toward a future filled with mys-  
tery, but also with hope."

The Church, the fruit of the preach-  
ing of the gospel of God's redemptive  
love, is considered from the angle of  
the internal reformation, which is  
producing structural changes. The in-  
ternal reformation is presupposed by  
a statement like this: "No age of the  
Church, no school of theologians, no  
single Church has ever comprehended  
the wholeness of the Christian faith  
without any falsity of emphasis or in-  
sight." Issues like the sacraments, con-  
firmation, preaching and the ministry  
are considered. But the theological  
self-criticism goes on.

This small book gives the busy pas-  
tor an opportunity to review his the-  
ological learning and to acquaint him-  
self with the theologians of today and  
their problems.—M. Jorgensen.

## Light for Bad Country

The story is from the "Atlantic  
Monthly" of long ago:

"Carry a light with you when tempta-  
tion, like an awful, deadly creature,  
lurks in some dark place; you will  
have the help of the light you carry.

(Continued on page 14)



## BY THE FIRESIDE

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### UNTOUCHABLE

Wrapped in himself he comes to church,  
Takes off his overcoat and hat,  
And, going to his pew, sits down,  
Pulling his problems tighter around his shoulders,  
Crawling... cold... deeper into himself  
As the hymns, the anthems, the prayers,  
And the sermon pour over him.  
  
Then, wrapped in himself, his overcoat and hat,

He goes away again,  
Wondering vaguely where God was during the service  
And how he missed Him,  
As though he expected to find God in his pocket,  
Or gazing out between the hands of his watch,  
Or rolled up in the service leaflet.  
  
Without God in his pocket  
Or in his soul, he goes away...  
Wrapped in himself.

Bob Carlin.

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### CRUSADERS OR CORPSES

In the West we stand, millions of us, confused and listless: ethics without zeal. In the East, behind the Iron Curtain, there stand millions of armed fanatics: zeal without ethics. Can there be any doubt which will be victorious—the indifferent or the zealous? That is why, as never before in history, our time calls for the complete and sacrificing consecration of Christians. Complacency is no longer tolerable. Indifferentism is suicide of the soul. We are crusaders today—or we are corpses.

Fulton Oursler.

### VITAL RELIGION

We defend religion too much. Vital religion, like good music, needs no defence for rendition.

A wrangling controversy in support of religion is precisely as if the members of an orchestra should beat the folk over the ear with their violins to prove that music is beautiful. Such procedure is no way to prove that music is beautiful—play it!

—The Westchester Christian

### PRAYER FOR A DAY'S WALK

God let me find the lonely ones  
Among the throng today,  
And let me say the word to take  
The loneliness away;  
So many walk with aching hearts  
Along the old highway.  
So many walk with breaking hearts  
And no one understands;  
They find the roadway rough and steep  
Across the barren lands;

God help me lighten weary eyes,  
And strengthen nerveless hands.  
God help me brighten dreary eyes,  
And let my own grief be  
A sure reminder of the grief  
Of those who walk with me.  
When words fail—hands fail—let me go  
In silent sympathy.

—Grace N. Crowell

### 1000 POUNDS A SOUL!

Suppose someone were to offer me 1,000 Pounds Sterling for every soul I might try to win to Christ. Would I endeavour to lead any more souls to Christ than I am doing now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate to do, or shrink from doing now, in obedience to God's command? Is my love of money stronger than my love for God? Perhaps this explains why I am not a soul winner!

—Great Commission Prayer League.

### ALREADY WARNED

The young minister was in the pulpit for the first time—and a little nervous. He read the text: "Behold I come." The sermon was to follow immediately, but his mind went blank and he repeated the text: "Behold I come," hoping to remember the opening words of the sermon—but with no success. Trying to be nonchalant, he leaned forward as he repeated the text for the third time. Under his weight the pulpit gave way and he landed in the lap of the wife of one of the elders. "I'm awfully sorry," he said, much embarrassed. "I really didn't mean for this to happen."

The lady smiled kindly and replied: "Oh, that's all right. I should have been ready after you warned me three times."

### WHY I SHOULD JOIN THE CHURCH

I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said: "The Church is not a gallery for the exhibition of eminent Christians, but a school for the imperfect ones."

I ought to belong to the Church because of what I can give it, as well as what I may get out of it. The Church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

I ought to belong to the Church because every man ought to pay his debts and do his share towards discharging the obligations of society. The Church has not only been the bearer of good news of personal salvation; it has been and is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

I ought to belong to the Church because of memories—of things that will fade; memories of vows that are the glory of youth.

I ought to belong to the Church because of hope—hope that lives when promises are dead; hope that paves the way for progress; hope that pictures peace and social justice; hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I ought to belong to the Church because of the strong men in it who need reinforcing, and the weak who need encouraging. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

I ought to belong to the Church, but not until I am ready to join a genuine concern; not until I am willing to become an active partner with Jesus Christ.

—Daniel A. Polin

Speaking on the dangers of modern food, the speaker pointed a finger at a harassed looking listener and demanded, "What is it that we all eat, at some time or other, that is the worst thing imaginable for us? Do you know sir?"

Softly came the answer from the little man, "Wedding cake."



# **LITTLE CHURCH CELEBRATE 60th ANNIVERSARY**

(Continued from page 8)  
enjoyable in the evenings under  
es.

Pastor J. H. Tennesen followed and  
ed 5 years of faithful ministry. He  
red, like his predecessor, to sus-  
body as well as his soul and that  
is congregation. That makes work  
the ministry hard, but solid service  
rendered.

Pastor Henry Iverson followed and  
ed here for six years, 1943-49 con-  
ng the good work, laying a foun-  
on upon which the church is built,  
st, His Word and Sacraments.

Pastor Edwin Svendsen served from  
-51 until he was called to serve  
neran students at Oregon State. He  
hed some young couples and  
nized them. They became an  
ve force of the congregation.  
t present I am serving, having  
wed here the day after Thank-  
ng, 1951.

During my stay the church has been  
pletely redecorated interiorly and  
ide, too. The Ladies' Aid and a  
lly organized Brotherhood are very  
ve in promoting the welfare of the  
rch. A small Luther League takes  
part too furnishing the church bul-  
ns. The League gave the church a  
rvaldsen's Christ which we have at  
altar.

The congregation is small, but active  
progressive. We are a bit too  
lest in reaching the outsiders, but  
spirit within and amongst us is  
lesome. We just need to consecrate  
selves more fully to Christ to ad-  
ce His Kingdom in our midst.  
re is no question but that there is  
ature to a progressive Gospel min-  
y in our locality when we do what  
can to make known our blessed  
h to others.

We are having a special time of  
bration for such consecration in  
rch 17-20 when we have the Rev.  
ward A. Hansen from the L.B.I. at  
neek, N. J. with us. He has two  
sins and an aunt here and has a  
ial interest in seeing God's work  
moted in our midst.

We pray God's spirit will be pres-  
to bless these days that they may  
re a lasting meaning to us all and  
the future of the work here around  
Nabb.

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	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880.00
Previously acknowledged	170958.79	16430.65	54562.36	15069.23	39679.13	6076.28	1299.46	37841.00
Elk Horn, Ia., Elk Horn Luth. Church	350.00		100.00	50.00	100.00			100.00
Storm Lake, Ia., St. Mark's Luth. Church	105.00		35.00		30.00			40.00
Indianapolis, Ind., First Trinity Luth. Church	437.71		150.00	37.71	125.00			125.00
Gladwayne, Pa., Mrs. A. B. Nelson in memory of Mrs. Kate Mengere, Bowbells, N. Dak.	2.00		2.00					
Kansas City, Kan., Westwood Luth. Church	200.00		70.00	20.00	45.00	20.00		45.00
Audubon, Ia., Mr. and Mrs. Martin Rasmussen of Ebenezer Church	85.00		30.00	25.00	30.00			
Racine, Wis., Our Savior's Luth. Church	506.00							506.00
Washington Island, Wis., Trinity Luth. Sunday School	13.63				13.63			
Ru'kin, Nebr., Bethany Luth. Church	150.00		60.00		45.00			45.00
Humboldt, Ia., Dorcas Ladies Aid in memory of Mrs. Sena Madsen of Trinity Church	2.00	2.00						
Kimballton, Ia., Bethany Ladies Aid	12.83				12.83			
Webster Groves, Mo., Bethany Ev. Luth. Church	374.88	33.28		110.78	216.82	14.00		
Poy Sippi, Wis., First English Luth. Church	300.00		100.00	50.00	75.00			75.00
Morgan, Minn., Bethany Luth. Church	150.00		50.00		50.00			50.00
Neola, Ia., Mr. and Mrs. William A. Smith in memory of Mrs. Christine Jensen	1.00				1.00			
Fresno, Calif., Grace Guild in memory of Mrs. Vera Burns	2.50				2.50			
Easton, Calif., Mrs. M. Marthedal of Immanuel Church in memory of Erick Erickson, Minneapolis, Minn.	5.00				5.00			
Luverne, N. D., Luverne Luth. Church in memory of Mrs. Peter Wamberg	5.00				5.00			
Fremont Bluffs, Nebr., Trinity Luth. Ladies Aid	100.00				100.00			
Lynwood, Calif., St. Paul's Luth. Church	450.11		150.00	50.11	100.00	50.00		100.00
Evan, Minn., St. Matthew Luth. Church	120.00							120.00
Norma, N. D., Norma S. S. in memory of Rodney Ramsdell, for the Oaks Children's Home	3.00	3.00						
Norma, N. D., Norma Ladies Aid in memory of Rodney Ramsdell for the Oaks Children's Home	5.00	5.00						
Laurel, Nebr., Pastor and Mrs. J. H. Tennesen in memory of P. O. Howe	5.00					5.00		
Audubon, Ia., Our Savior's Luth. Church	1000.00		400.00	100.00	250.00			250.00
Milltown, Wis., Milltown Ladies Aid	15.00				10.00	5.00		
Shelby, Ia., Shelby Luth. S. S.	9.02				9.02			
Neenah, Wis., the Senior Ladies Aid in memory of Mrs. Christ Mortensen of Our Savior's Luth. Church	5.00				5.00			
Pewaukee, Wis., Galilee Luth. Church	70.00		30.00		20.00			20.00
Kenosha, Wis., St. Mary's Luth. Church	400.00		150.00	50.00	100.00			100.00
Racine, Wis., in memory of Emma Nelson from members and friends of Our Savior's Luth. Church	48.00		23.00		25.00			
TOTAL	175891.47	16473.93	55912.36	15562.83	41054.93	6170.28	1299.46	39417.00

	Total Received	South Japan Mission	Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. N.L.C. S.S.C.	Gen. F. Foreign Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00				40815.00
Previously acknowledged	52135.46	13196.30	9917.37	12367.40	13690.73	1227.94	228.26	1134.46	373.00
Verndale, Minn., Mr. and Mrs. H. A. Nielsen in memory of J. Chris Jepsen, Minden, Nebr.	5.00	5.00							
Elk Horn, Ia., Mr. and Mrs. Milo Andersen for Parkijuli, Santal Mission	10.00			10.00					
Orum, Nebr., Immanuel Luth. Church	25.21	25.21							
Lindsey, Nebr., Bethany Luth. Church	20.40							20.40	
Audubon, Ia., Mr. and Mrs. Martin Rasmussen of Ebenezer Church	15.00	5.00	10.00						
Brush, Colo., Eben-Ezer W.M.S.	110.00	25.00	25.00	25.00	25.00	10.00			
Hutchinson, Minn., Arndt Hansen	5.00				5.00				
Eugene, Ore., Jens Jensen	6.00								
Webster Groves, Mo., Bethany Ev. Luth. Church	45.55	45.55				6.00			
Harlan, Ia., Immanuel Luth. S. S.	14.50				14.50				
Fremont Bluffs, Nebr., Trinity Luth. Ladies Aid	100.00	25.00	25.00	25.00	25.00				
Fremont, Nebr., First Luth. S. S.	27.00				27.00				
Lynwood, Calif., St. Paul's Luth. Church for Rev. Paul C. Johnson for March and April	600.00	600.00							
Sidney, Mont., Pella Luth. S. S. for a special project	100.00				100.00				
Racine, Wis., in memory of Emma Nelson from members and friends of Our Savior's Luth. Church	25.00				25.00				
TOTAL	53244.12	13927.06	9977.37	12427.40	13912.23	1243.94	228.26	1154.86	373.00

CHURCH AND SCHOOL DRIVE

	Received	Fund Dana	sion Fd. Church Exten-
Previously acknowledged	214807.95	128841.05	85966.90
Morgan, Minn., Mr. and Mrs. Simon P. Aarons in memory of F. P. Mortensen, Albert Lea, Minn.	2.00	2.00	
Total	214809.95	128843.05	85966.90

PLEASE NOTE: In a late issue of the papers there was a \$2 gift to the General Fund from Miss Catherine Schmidt, Cedar Falls, Ia. It should have been mentioned, that it was given in memory of Nels T. Nelson.

Received with thanks.

Blair, Nebr., Mar. 5, 1955.

H. J. Hansen, Treas.

Light for Bad Country

(Continued from page 11)

A nature-lover adventured in Florida recently, his guide a bear-hunter, Pun-gie Slaughter. They visited Uncle Billy, on Secret Island, and sitting on the bench in front of his cabin they listened to the deep, booming bellow 'with a snorting note at the end' of a creature of the swamp near by. 'That's an old bull 'gator,' explained Uncle Billy. Presently the visitor nature-lover turned to go to his bungalow for the night, and Uncle Billy said, 'Wait

a minute an' I'll light a lantern for you.' 'I don't need a lantern; it's only a hundred yards to go,' replied the visitor. 'Son, it ain't far, but if you go without a lantern you're liable never to get there.' Then Uncle Billy told a bloodcurdling tale, closing with: 'Rid came out with a torch, and not a yard in front of me was coiled up the snake that owned that skin. Rid hit the ol' snake and bruk his back.' 'Yes,' Pun-gie advised, 'you take a lantern, and you step kind o' high an' proud.'

You remember the new convert for

whom there was concern as he started for the logging camp. When the season was over he returned to his friend who asked how he got along with his religion in the difficult place. He replied, "O, just fine. No one suspected that I had it."

And of course he probably didn't have it for long. So he carried no light to keep the enemies of his own soul away. He carried no light to show anybody else the way.

—Selected



## CHARACTERISTICS DESIRABLE IN COLLEGE TEACHERS

the April-June, 1954, issue of the News Bulletin  
ed by the National Lutheran Educational Confer-  
, the editor quotes the April, 1954, edition of the  
rnal of Higher Education where Dr. M. R. Trabue  
usses the characteristics desirable in a college teach-  
In summary form he outlines the traits most desired  
he 820 college executives from whom he sought in-  
formation:

inspires students to think for themselves and to ex-  
ress their own ideas sincerely. 90%  
riendly, democratic, tolerant, and helpful in relations  
ith students. 80%  
understands the problems most often met by college  
udents in their work. 79%  
eads students to take responsibility for planning and  
hecking their own programs. 70%  
emotionally stable and mature. 87%  
ehavior to reflect high ideals. 74%  
enial personality and sense of humor. 60%  
akes a broad (rather than departmental) view of edu-  
ational problems. 70%  
egards himself as primarily a college teacher (rather  
an a subject-matter specialist). 65%  
emonstrates skills in methods of instruction appro-  
iate to his field. 65%  
as an infectious enthusiasm for teaching that in-  
pires his students to want to teach. 70%  
rganizes materials and prepares carefully for each  
meeting with the class. 79%  
n unusually high academic record in his special  
eld. 51%

In spite of the high request for certain characteris-  
Mr. Trabue finds that there is an 'astonishing lack  
congruence between the characteristics reported by  
duate schools in applicants' credentials and the char-  
acteristics desired in applicants by the employing col-  
lege executives.' For him all this raises the question  
whether an entirely new type of insitution will have to  
set up or whether existing graduate schools will modi-  
fy their procedures, their curriculums, their instruction,

and their bases for reporting on the qualities possessed  
by their graduates.'"

The opinion of 820 college executives cannot be easily  
disregarded.  
—American Lutheran.

## MEANING OF McCARTHYISM

A correspondent writes us to define "McCarthyism."  
We think that the Junior Senator from Wisconsin is his  
own best answer. Party politics aside, the issue "Mc-  
Carthyism" creates affects the moral and religious prin-  
ciples which we have developed in this country for our  
human relations. Christian principles are embodied in  
our Constitution, institutions and laws. Whenever any-  
thing anti-Christian appears we oppose it. Nothing could  
be more evil than that our country's defense shall be  
embodied in one political man who uses that assumption  
to asperse any institutions and individuals he wishes.  
No external enemy could be more threatening than that.  
Carried to the limit it would mean dictatorship, every  
bit as bad as that in Communist countries. Sane men  
must overrule the demagogue, or we are doomed. But  
the most comprehensive answer to the question was  
given in the New York Times of November 11, an in-  
dependent newspaper politically, which editorially states:

We have attempted many times in these columns  
to define McCarthyism, and we will try it once again.  
It is the invasion of personal rights, the irresponsible  
attacks on individuals and institutions, the disregard  
of fair democratic procedures, the reckless shattering  
of mutual trust among the citizens of this country.  
The terrorization of loyal civil servants—these are all  
elements of McCarthyism. It is the disruption of or-  
derly governmental processes; it is the destruction of  
the constitutional relationship between the equal  
branches of our Government; it is the assault on fed-  
eral agencies most intimately concerned with the ac-  
tual "cold war" or a potential "hot" one; it is con-  
tempt for the Bill of Rights and for the ordinary rules  
of public and political decency. It is the encourage-  
ment of fear, the undermining of self-confidence, the  
pandering to emotionalism; it is the devious force of  
accusation, recrimination and suspicion. All of this is  
McCarthyism; and it can only help our enemies.

—Watchman-Examiner.

## THE CITY CHURCH—AND "OUR PEOPLE"

(Continued from page 9)

Or take Luther Memorial church in South St. Paul,  
nn., which is proving that the message of the Luther-  
Church is relevant to today's industrial worker. Lu-  
ther Memorial is well known as a laboring man's church,  
wing workers from the city's packing plants.  
and then there is Salem Lutheran church in Chicago,  
of the large number of churches which, in recent  
rs, have become racially inclusive. Salem has adapt-  
itself to a "changing neighborhood," where a large

influx of Negro residents has taken place.

Advent—Luther Memorial—Salem—what is the com-  
mon denominator in these three city churches? Each  
finds itself in a different situation, but each is achieving  
success because it has shown love and concern for the  
people in the community.

America's cities need the ministry of the Lutheran  
Church. There is work to be done among the factory  
workers, the slum-dwellers, the people of other races.  
These are people in need of the Christian message.  
These are "our" people.



# PERFECT GIFTS FOR CHILDREN

My

## Spiritual Diary

by Dale Evans Rogers

This famous star and author of "Angel Unaware" writes of her soul's account to God in her inspiring book.

This is the intimate, humble accounting of one soul to its Creator from the pen of one who knows well the long, hard road from defeat to victory.

Here are excerpts from letters Dale Evans has written in her "Quiet Hours" and revealing conversations with the famous and the lowly. Here are glimpses into one of America's happiest homes and keen observations about Billy Graham's campaign in England, in which Dale Evans and Roy Rogers played a prominent role. The "little angel" of Angel Unaware reappears now and then, as do other retarded children and their bewildered parents.

Sunshine and shadow, trouble and beauty, are strangely mixed—as they would be in any diary. This is the experience of a searching soul: how Dale Evans found the Light, how she behaves in its brilliance, how she reflects it to others—all are pictured on every page.

\$2.00

Attractive little milk mugs designed especially for children. Entire design and wording permanently processed into the mug. Practical, appealing and valuable to teach table prayers of thankfulness. Four different games and designs boxed in sets of two, one red and one blue design constitute a set. Order by number. **Price per set of two, 75 cents**

2361—(set of two)  
God is great, God is good,  
We thank Him for our food.  
Thank you for the birds that sing,  
Thank you, God, for everything.

2363—(set of two)  
Lord, I thank Thee for today,  
For my food, my work and play.  
Father, we thank Thee for our food,  
For love, and friends and all things good.

Individually boxed mugs with Bible choruses are also now available. **No. 4365**—"Jesus loves me this I know for the Bible tells me so." **No. 4366**—"Jesus loves the little children, all the little children of the world." **Price: 40 cents each; No. 4364**—Set of two: **75 cents.**



### CHILDREN'S BREAKFAST SET



The sparkling snowy-white 3 piece ensemble is gift merchandise designed with a child in mind. The cherry red decorations and texts have appealing child interest and are permanently baked on each piece. This set is made of durable opaque glass. The plate has a 7 inch diameter; the cereal bowl is 2 inches deep with a 5 inch diameter; the tumbler is 4 inches high. All three pieces are packed in a beautiful gift box.

4371

\$1.00

### CHILD'S TWO-PIECE MEALTIME SET

This delightful set is for the little tot. A pleasing combination of a milk mug and divided dish. Both pieces are of durable white opaque glass with permanent decorations. The wording on the mug is, JESUS LOVES THE LITTLE CHILDREN, and on the dish JESUS LOVES ME. The dish is 6 3/4 inches in diameter and is 1 1/2 inches deep. The decorations are a blue and pink combination. Gift boxed.

2100—Set ..... \$1.00  
4382—Divided dish only ..... .65



### CEREAL SET FOR THE KIDDIES



A new set of cereal bowl and mug in a chartreuse color. This beautiful set will add brightness and cheer to the table and thrill each child who owns one. Each piece is decorated with thoughtful little poems that teach God's love and care. Wording and designs are permanent and will not wash or scrape off.

4391—Boxed set ..... 85c  
4392—Mug only, boxed ..... 45c  
4393—Bowl only, unboxed ..... 45c

\*\*\*\*\*

Lutheran Publishing House  
200 S. Fifth Street  
Blair, Nebraska

Please send me the following:

—My Spiritual Diary  
—Table Mugs  
—2361 —2363 —4364  
—4365 —4366  
—Breakfast Set 4371  
—Mealtime Set 2100  
—Divided Dish 4382  
—Cereal Set 4391  
—Mug 4392 —Bowl 4393  
I enclose \$ C.O.D.—Charge—

Name .....

Address .....

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